THE JEWISH TIMES.

INDEPENDENT IN ALL THINGS.

VOLUME I. SAN FRANCISCO, CAL., FRIDAY, JUNE 4, 1880. NUMBER 15.

Poetry.

THE DYING HEBREW.

The following poem, a favorite with the late Edwin Forrest, was composed by a young law student named Kimble, and first published in Boston in 1858:

A Hebrew knelt in the dying light,
His eye was dim and cold;
The hair on his brow was silver white
And his blood was thin and old!
He lifted his look to his latest sun,
For he knew that his pilgrimage was done;
And as he saw God's shadow there
His spirit poured itself in prayer!

"I come unto Death's second birth
Beneath a stranger air,
A pilgrim on a dull, cold earth,
As all my fathers were!
And men have stamped me with a curse,
I feel it is not Thine;
Thy mercy, like yon sun, was made
On me, as them, to shine;
And, therefore, dare I lift mine eye
Through that to Thee before I die!

"In this great temple built by Thee,
Whose pillars are divine,
Beneath yon lamp, that ceaselessly
Lights up Thine own true shrine,
O take my latest sacrifice—
Look down and make this sod
Holy as that where, long ago,
The Hebrew met his God.

"I have not caused the widow's tears,
Nor dimmed the orphan's eye;
I have not stained the virgin's years,
Nor mocked the mourner's cry.
The songs of Zion in mine ear
Have ever been most sweet,
And always, when I felt Thee near,
My shoes were off my feet.

"I have known Thee in the whirlwind,
I have known Thee on the hill,
I have loved Thee in the voice of birds,
Or the music of the rill;
I dreamt Thee, in the shadow,
I saw Thee in the light,
I blessed Thee in the radiant day
And worshiped Thee at night!
All beauty, while I spoke of Thee,
Still made my soul rejoice,
And my spirit, bowed within itself,
To hear Thy still small voice!
I have not felt myself a thing,
Far from Thy presence driven.
By flaming sword or waving wing,
Shut off from Thee and heaven.

"Must I the whirlwind reap because
My fathers sowed the storm?
Or shrink, because another sinned,
Beneath Thy red, right arm?
O! much of this we dimly scan,
And much is all unknown;
But I will not take my curse from man,
I turn to Thee alone!
O bid my fainting spirit live
And what is dark reveal;
And what is evil, O forgive,
And what is broken heal;
And cleanse my nature from above,
In the dark Jordan of Thy love.

"I know not if the Christian's heaven
Shall be the same as mine;
I only ask to be forgiven
And taken home to Thine.
I weary on a far dim strand,
Whose mansions are as tombs,
And long to find the father-land,
Where there are many homes.
O grant of all yon starry thrones
Some dim and distant star,
Where Judah's lost and scattered sons
May love Thee from afar.
Where all earth's myriad harps shall meet
In choral praise and prayer,
Shall Zion's harp, of old so sweet,
Alone be wanting there?
Yet place me in Thy lowest seat
Though I, as now, be there
The Christian's scorn, the Christian's jest;
But let me see and hear,
From some dim mansion in the sky,
Thy bright ones and their melody."

The sun goes down with sudden gleam,
And—beautiful as a lovely dream
And silently as air—
The vision of a dark-eyed girl,
With long and raven hair,
Glides in—as guardian spirits glide—
And lo! is kneeling by his side,
As if her sudden presence there
Were sent in answer to his prayer.
(O say they not that angels tread
Around the good man's dying bed?)
His child—his sweet and sinless child—
And as he gazed on her
He knew his God was reconciled,
And this the messenger.
As sure as God had hung on high,
The promise bow before His eye—
Earth's purest hopes thus o'er him flung
To point his heavenward faith.
And life's most holy feeling strung
To sing him into death;
And on his daughter's stainless breast
The dying Hebrew found his rest!

Sometimes the very hardest task in the world is to do nothing at all; and this is especially true of those whose courage is the highest and whose strength in word or deed is the greatest. Rowland Hill, when in his eighty-third year, declined an invitation merely to preside at a public meeting, on the ground that he absolutely lacked the strength to sit it out for three hours, and listen to the speches, "without remedy or redress," as he wittily put it. A dull person finds no difficulty in acting as a placid listener or a self-contained looker-on, because he is untouched by that well-nigh uncontrollable temptation to speak quickly or to strike hard, or in one way or another to "take a hand," which lays hold of more sensitive or more spirited dispositions. But it is often the first of duties to refrain from doing anything; and when that duty exists, one should seek to obey it, remembering that his very readiness to act may, if exercised at the wrong time, be quite as mischievous as another's refusal to act at the right time. Sometimes in your life it will certainly be more heroic for you to hold your tongue, or sit still, than it would be to speak like Demosthenes or to act like Leonidas.

CHARGING A SHAM BURIAL.

Is Edward Rosenfeld's Death Pretended for the Sake of a Life Insurance?

Edward Rosenfeld was a young business man in Newark. He was a member of two Hebrew lodges in that city, and in these had his life insured to the amount of $2,000. His father was a well-to-do merchant at Orange. Rosenfeld engaged in several mercantile ventures in Newark, but his father quitting business at Orange, the two went to Reading, Pa., where they opened a fancy goods store, securing from Butler, Clapp & Co., and other houses of this city, $30,000 worth of goods upon the elder Rosenfeld's credit. These goods, it is said, were sold at auction in Philadelphia, and the two Rosenfelds, going to Canada, subsequently settled with their New York creditors for 65 cents on a dollar. Edward Rosenfeld continued his connection with the Newark lodges, and continued also his life insurance therein, being meantime settled in Toronto.

On Monday Edward Rosenfeld was reported to have died. On Wednesday his wife arrived in Newark, bringing her husband's body with her, and the funeral and burial took place the same day. The funeral was from the house, at 138 Springfield avenue, of Mrs. Cecelia Winter, the mother of Mrs. Rosenfeld. Owing to the advanced decomposition of the body, the coffin was not opened. Members of both the lodges of which Rosenfeld had been a member attended the funeral and followed the body to the place of its interment in the Jewish cemetery.

Immediately after the funeral Mrs. Rosenfeld returned to Toronto. It began then to be rumored that the body which had been buried was not that of Edward Rosenfeld.

Last night the two lodges in which he was insured met and appointed committees to investigate the matter. The body will probably be exhumed. Mrs. Winter yesterday telegraphed to her daughter at Toronto, instructing her to get affidavits, from the minister and others who were present at the time of her husband's death, certifying to his identity.—*N. Y. Sun*, May 24.

[Since the above was in type, we have learned that the committee appointed by Tabor and Star of Israel Lodges of Newark met and decided not to take any action in reference to exhuming the illegal body of Edward Rosenfeld until reports shall have been received from Toronto.]

The Chinese Colony in New York.

A party of thiry Chinamen has just arrived in this city from Cuba and will start for San Francisco in a few days. They are mainly planters and workmen, who, having amassed fortunes, are returning to the Flowery Kingdom to enjoy the result of their thrift and economy. Some of the party are merchants, who are well educated and talk several languages fluently. The new arrivals left Havana in one batch, and intend to remain in company until they reach the City of Canton, the point from which they originally emigrated. They are now staying at the Kwong Ching Chong Agency, at No. 2 Mott street, some of them being the guests of their New York friends. They have been formally received by the Polong Congsee and Hoon Lun Societies, and express great satisfaction that the condition of the Chinese in this city is improving. They are dressed in ordinary American costume, but their countenances are tanned almost to the color of a Virginia darkey.

Several days ago Tom Lee, the Mott street tea merchant, was created a deputy sheriff at his own request. Mr. Lee is the leading spirit among his countrymen, and is an American citizen of several years' standing. In order that hoodlumism and other persecutions by roughs may be prevented he has been given a deputy sheriff's badge. He is the first Chinaman who has held any office or taken any part in the government of New York city or county. The Celestials are delighted over the success of his application, and feel sure that they will not be molested in their own neighborhood.—*Herald, May 21st.*

THE NUMBER 13.

It is related of a prominent Jewish lady that her prepossessions against the number *thirteen* had once brought her almost to despair.

A certain hotel in H—— was to become the golden nest of the new household, and most terrible to say, she beheld on its door the fatal number—13.

Through the influence of the rich husband, and perhaps, the more, through a sum of money which he promised to present to the municipality, he was permitted, for so long a time as he wished to reside at the hotel, to change the ill-omened *thirteen* into the harmless *eleven*.

Relative to this anecdote I would add a few quotations of the Bible and Talmud concerning the number 13:

The number of properties of God, according to the great law-giver, is 13. (Num. xiv. 18).

The heavenly bodies, including sun and moon, which Joseph saw in his prophetic dream, numbered 13. (Gen. xxxvii, 9).

The Talmud often uses the number 13 when emphasizing a particular case. In Berach, viii, 1, it is related that R. Ami and R. Assi offered their daily prayers at the Beth Hamidrash, though in the same city (Tiberias) there were 13 synagogues.

Thus also in Sabb. xxi. 1, we read: The blood of the embryo of a white Jenny, if the latter was found after it was slaughtered, when being a clean animal, was considered an unfailing antidote against the serpent's poison. Once 13 of the animals were slaughtered, but none was found to suit.

R. Lewi sent to Jehuda Hanassi, wine pressed out of dates, which had been concentrated and clarified 13 times. (Pes. cvii. 1).

R. Eliezer directed during a drought a fasting of 13 days, and thereupon the prayed for rain descended. (Taanith xxv. 2).

Maimonides was the first one who undertook to embody and condense the principles of the Mosaic religion into 13 articles of faith.

The importance of this number could yet be more fully and abundantly proven and honorably manifested.—*Rev. Dr. I. Grossman in the American Israelite.*

The Results of Sympathy.

Those who read the Bible or history with with a view to instruction will readily admit that all great events in the history of mankind obtained their start and development from the fountain spring of sympathy.

For instance, when the daughter of Pharaoh saw the weeping babe, Moses, in the basket of bulrushes, she had compassion on him and called the sympathetic sister, Marian, who was anxiously watching over her dear brother, and who readily brought the mother to nurse the baby, and Pharaoh's daughter adopted him as her son, and gave him the master minds of Egypt as his instructors; but Moses, although dwelling in the palace and treated like a prince, nevertheless did not forget his origin, and therefore looked after the welfare of his poor brethren, and his sympathy was aroused as he "looked on their burdensome labors, and he saw an Egyptian man smiting a Hebrew man, one of his brethren."

The results of the sympathy that Pharaoh's daugher and Moses manifested was the creation of Moses as a man, the great leader and law giver, which to this day benefits every human being where the light of civilization is permitted to shine.

The sympathy that Elkanah had for his dear wife, Hannah, who for a long time of her married life was childless, wherefore she wept and did not eat.

"Then," said to her Elkanah, her husband, "Hannah, why wilt thou weep? And why wilt thou not eat? And why should thy heart be grieved? am I not better to thee than ten sons?

This heartfelt sympathy strengthened the affections of the loving husband and wife, and Samuel, one of Israel's greatest prophets, was the fruit of that holy love. Samuel as a judge and prophet is to this day a worthy example to every judge that sits on the bench in every country.

Marvelous in its results was the sympathy of Nathan, the Prophet, when he saw the most grevious wrong that King David committed against Uriyah, and the parallel that Nathan drew before David, that the poor man had nothing save one little ewe of which the rich man robbed him, is unparalleled for its fitness in any ancient or modern literature, and thousands have been benefitted by the sympathy that Nathan had for Uriyah, and the courage he had to express it before the great and willful king.

Further on we find the sympathy Mordecai had for his orphan niece and adopted her as his daughter, and through his tact she became the queen of a mighty empire, and when the cruel mandate went forth to exterminate the Israelites, it was Mordecai's sympathy for his brethren that saved their lives; and here we desire to impress on the minds of our readers, that Queen Esther seemed like many of the wealthy Israelites of our day, careless of the welfare of their less fortunate brethren, for Mordecai sent the following message to his niece, the Queen:

"Imagine not in thy soul to be able to escape in the King's house out of all the Jews. For if thou do indeed maintain silence at this time, enlargement and deliverance will arise to the Jews from another place, but thou and thy father's house will perish, and who knoweth whether thou hast not for a time like this attained to the Royal dignity."

The answer of Esther was worthy of the niece of Mordecai. Let Israel fast and pray, "I will do the same and go before the King, which is not according to the law, and if I then perish, I perish."

Sympathy protected Esther in her infancy. Sympathy brought her to the throne, and through her sympathy people were saved.

Israelites, whose handiwork has been blessed, have sympathy for your brethren, help them in a manner that they may be enabled to help themselves, and of such sympathy great results will grow, which in return will benefit you and your children's children.—*American Israelite.*

A Mystery of the Honeymoon.

The courtship, the engagement, the ceremony are over. The bridegroom hands his bride into the carriage, and the honeymoon begins. Now observe one of the most singular facts in the whole history of courtship, a fact to which there is no known exception: The bridegroom never can recall the first words spoken by him to the bride in that carriage. Why? This question has been asked a hundred thousand times, and never satisfactorily answered yet. Some attribute the forgetfulness to joy; some to confusion; some fancy the words are of such an extremely romantic nature, the man finds it more consistent with his dignity not to recall them. The answer is none of these. It is much more prosaic and practical. The secret of forgetfulness is that he had already told her everything he could think would interest her, everything that does interest him. His conversational resources are exhausted and he has nothing to say. Instead of an important speech, he utters some dreamy commonplace, throws himself back in the cushions, devoutly thanking heaven "the thing is over." Thus, before the honeymoon is five minutes old, the bridegroom breaks down.

Ladies About to Marry.

In marrying, make your own match; do not marry any man to get rid of him, or to oblige him, or to save him. The man who would go to destruction without you is quite as likely go with you, and perhaps drag you along. Do not marry in haste, lest you repent at leisure; do not marry for a home and a living, when by taking care of your health you can be strong enough to earn your own living. Do not let aunts, fathers, or mothers sell you for money or a position, into bondage, tears, and life-long misery which you alone must endure. Do not place yourself habitually in the society of any suitor until you have decided the question of marriage; human wills are weak, and people often become bewildered, and don't know their error until it is too late. Get away from their influence, settle up your head, and make up your mind alone. A promise may be made in a moment of sympathy, or even half delirious ecstacy, which must be redeemed through years of sorrow, toil and pain.

THE following is vouched for in a private correspondence to the Editor of THE JEWISH TIMES: A few weeks ago, Mr. Levy, accompanied by his attorney, appeared in the Custom House of New York, and made the following statement to the Appraiser: He had lately made a trip to Europe, and had bought there $4,000 worth of diamonds. During the trip across the ocean, on the "City of Berlin," he one day missed his diamonds, and all researches made to find or recover them were in vain. He and his lady had at last come to the conclusion that the diamonds had been stolen. On his arrival in New York, his trunks, as is customary, were examined by the custom officers, and he paid all duties on the various dutible articles he had brought along. After having been for some time at home, he one day found a package in the pocket of an old overcoat. It contained the diamonds. The official asked what he had to do with this affair, and Mr. Levy answered, "I have come to have the diamonds appraised, and to pay duty thereon." The astonished official exclaimed, "I have been twenty years in office, but such an act of honesty has never occured in the whole Custom House." Good for Mr. Levy! Such an act reflects honor on the Jewish character. It teaches that in spite of usual exceptions, we believe in the truth: Honesty is the best policy.

WHERE THE WOOD GOES.—To make shoe-pegs enough for American use consumes annually 100,000 cords of timber, and to make our lucifer matches 300,000 cubic feet of the best pine are required every year. Lasts and boot-trees take 500,000 cords of birch, beech and maple, and the handles of tools 500,000 more. The baking of our bricks consumes 2,000,000 cords of wood, or what would cover with forest about 50,000 acres of land. Telegraph poles, already up, represent 800,000 trees, and their annual repairs consume 300,000 more. The ties of our railroads consume annually thirty years' growth of 75,000 acres, and to fence all our railroads would cost $45,000,000, with a yearly expenditure of $15,000,000 for repairs. These are some of the ways which American forests are going. There are others, our packing boxes for instance cost, in 1874, $12,000,000, while the timber used each year in making wagons and agricultural implements is valued at more than $100,000,000.—*N. E. Homestead.*

The names and dates of establishment of seven newspapers that claim to be over one hundred years old are given herewith: Annapolis (Md.) *Maryland Gazette*, 1745. Portsmouth (N. H.) *Gazette*, 1756. Newport (R. I.) *Mercury*, 1758. Hartford (Conn.) *Courant*, 1754. New Haven (Conn.) *Journal*, 1767. Salem (Mass.) *Gazette*, 1768. Worcester (Mass.) *Spy*, 1770.

IN A NEW ROLE.

Prof. Felix Adler, the founder of the "Society of Ethical Culture," and son of Rabbi Adler of the New York Temple Emanu-El, was married on Monday, May 24, at Brooklyn, N. Y., to Miss Nellie Goldmark, daughter of Dr. J. Goldmark of the latter city. Contrary to the usual custom of our people, the ceremony was the "plain civil marriage" service, and was solemnized by Mayor Howell. The groom is 29 years of age, (though he looks older), and the bride 21 years. There were about twenty persons present—including the father of the bride—the names being decidedly Jewish. They were Edward Lauterbach, Esq., Vice-President of the Society of Ethical Culture, John Frankenheimer, its Secretary; D. Jos. Seligman, Samuel Seidenberg, M. S. Fechheimer, Jacob A. Scholle, Wm. Byfield, Louis Ehrlich, Henry Friedman, T. J. Stetman, Max Landman and T. A. Payne.

Immediately after the ceremony, the bridal party entered their carriages, and repaired to the residence of the bride's father, where a reception was held during the afternoon, after which the newly-married pair departed on a tour through Canada.

The bride's father is a wealthy retired physician. He is prominent in Republican politics. The reason for the failure to have any religious soleminization of the nuptials, is said to have been Mr. Adler's desire to carry out the customs of his forefathers, who place more reliance on a civil marriage than on a religious one.

The marriage has caused considerable excitement in Jewish circles, and we don't wonder at it, in view of the fact, that the groom's father is a Rabbi, and of the poor excuse given for a "plain civil marriage."

Shortly after the formation of this Society for Ethical Culture, a couple in New York, desiring to be married, wished Prof. Adler to officiate, but such grave doubts were expressed as to the legality of a marriage solemnized by him, that a Jewish Judge in that city was requested to first solemize the nuptials, after which Prof. Adler performed the rite in his own fashion. We think that this fact ought to demonstrate very clearly the status of Mr. Adler as a minister.

THE cruelties and absurdities of some prayers have been subjects of comment and ridicule again and again, and probably will be so to the end of time. And yet they continue. A good man recently prayed in public, "O, Lord, if Thou rememberest what we told Thee last week;" and another, by way of introducing himself and apologizing for troubling the Lord, in his great extremity prayed, "O Lord, I haven't asked anything of Thee for fifteen years, and if you'll get me ashore this time I won't trouble you again for fifteen more."

Talk Over What You Read

A correspondent makes an excellent suggestion:

"After reading all that has appeared in your columns, either editorial or from correspondents, allow me to add one hint that I do not think has been given: *the immense advantage of talking about what one has read.* Nearly forty years' experience as a teacher has shown me how little I truly know of a subject untill I begin to explain it or teach it. Let any young person try the experiment of giving in conversation, briefly and connectedly, and in the simplest language, the chief points of any book or article he has read, and he will at once see what I mean. The gaps that are likely to appear in the knowledge that he felt was his own will no doubt be very surprising. I know of no training superior to this in utilizing one's reading, in strengthening the memory, and in forming habits of clear, connected statement. It will doubtless teach other things than those I have mentioned, which the persons who honestly make the experiment will find out for themselves. Children who read can be encouraged to give, in a familiar way, the interesting parts of the books they have read, with great advantage to all concerned. More than one youth I know, has laid the foundation of intellectual tastes in a New England family, where hearty encouragement was given to children and adults in their attempts to sketch the lectures they heard the evening previous. The same thing was done with books."

REMEMBER you cannot be any better than God has made you, but you may be very much worse. You can always find more reasons for doing as you wish than doing as you ought. And it is this tendency that separates you from truth and purity and goodness.

CHARITIE.

The beams of morning are renewed,
The valley laughs their light to see;
And earth is bright with gratitude.
And heaven with Charitie.

Oh, dew of heaven! Oh, light of earth!
Fain would our hearts be filled with thee,
Because no darkness comes, nor death,
About the home of Charitie.

God guides the stars their wandering way,
He seems to cast their courses free;
But binds unto himself for aye,
And all their chains are Charitie.

When first he stretched the signed zone,
And heaped the hills, and barred the sea,
Then wisdom sat beside His throne,
But his own word was Charitie.

And still through every age and hour,
Of things that were and things that be,
Are breathed the presence and the power
Of everlasting Charitie.

By noon and night, by sun and shower,
By dews that fall and winds that flee,
On grove and field, on fold and flower,
Is shed the peace of Charitie.

The violets light the lonely hill,
The fruitful furrows load the sea;
Man's heart alone is sterile still,
For lack of lowly Charitie.

He walks a weary vale within—
No lamp of love in heart hath he;
His steps are death, his thoughts are sin,
For lack of gentle Charitie.

Daughter of heaven! we dare not lift
The dimness of our eyes to thee;
Oh! pure and God-descended gift!
Oh! spotless, perfect Charitie.

Yet, forasmuch thy brow is crossed
With blood-drops from the deathful tree,
We take thee for our only trust,
Oh! dying Charitie.

Ah! Hope, Endurance, Faith—ye fail like death,
But Love an everlasting crown receiveth;
For she is Hope, and Fortitude, and Faith,
Who all things hopeth, beareth and believeth.
—*John Ruskin.*

Gathered Treasures.

Love of truth shows itself in discovering and appreciating what is good wherewith it may exist.—*Goethe.*

Never does a man portray his own character so vividly as in his manner of portraying another's.—*Richter.*

Those who give not till they die, show that they would not then if they could keep it any longer.—*Bishop Hall.*

One of the best rules of conversation is, never to say a thing which any of the company can reasonably wish had been left unsaid.—*Swift.*

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may often see over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit which could have no hold upon us if we ascended into a higher moral atmosphere.

Let us remember, too, that no earnest man, in any time, ever. spoke what was wholly meaningless; that, in all human convictions—much more in all human practices—there was a true side, a fraction of truth, which fraction is precisely the thing we want to extract from them, if we want anything at all to do with them.—*Carlyle.*

Newly Painted Rooms.

The *British Medical Journal* sounds a warning against living in newly painted rooms. The danger of inhaling the vapor of turpentine has been long known, and its pernicious influence on the health is beyond all doubt, as has been verified in several cases occurring in persons sleeping in newly painted rooms, some of which have proved fatal.

Several theories, more or less probable, have been propounded to explain the inhalation of the vapors; but, whatever be the correct explanation, there is no doubt of the danger of occupying a room newly painted, in which turpentine has been employed, before complete desiccation has taken place.

It was pointed out by the Council of Hygiene that a sudden death which recently took place in Paris was attributable to this cause, it being shown that it could not be ascribed to the lead which entered into the composition of the paint of the room in which the deceased slept; the lead being fixed and non-volatile, cannot in these cases be accused of being the offending element.

The Missing Saw-mill.

An old story is revived and re-dressed by the Detroit *Free Press:*

The other day T. G. met an old friend, who was formerly a prosperous young lumberman up North, but whose bad habits of drinking resulted as they often do, though he has since reformed, and is trying to do better.

"How are you?" said T. G.

"Pretty well, thank you; but I've just been to a doctor to have him look at my throat."

"What's the matter?"

"Well the doctor couldn't give me any encouragement. At least, he couldn't find what I wanted him to find."

"What did you expect him to find?"

"I asked him to look down my throat for the sawmill and farm that had gone down there."

"And did he see anything of it?"

"No; but he advised me if I ever got another mill, to run it by water."

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AGENTS FOR THE JEWISH TIMES.

Herbert Baldwin, Stockton, Cal.

San Francisco, Friday, June 4, 1880.

CONFIRMATION ceremonies were quite general throughout the United States last *Shebuoth*.

THREE hundred and fifty first-class cabin passengers sailed for Europe from New York, Saturday 22d. This is quite an exodus.

IT is rumored in London that Lord Beaconsfield, who is now 73, will soon marry. His first wife has been dead five years.

MOTT STREET, New York, has a Chinese Deputy Sheriff, so, perhaps, the heathen may yet haul to the Tombs some rowdies that have been severely let alone by nominally Christian officers in that neighborhood.

THERE'S a burden of care in getting riches—fear in keeping them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them. And yet we never saw the man who was not willing to bear all the risks for the sake of riches.

SHOULD the Republican National Convention, now assembled at Chicago, nominate Mr. Grant for President, there will be many Israelites who will vote for him. It is but just that they should, since the scriptures command us to love our oppressors, and the man in question caused thousand of Jews to be driven from a department which he commanded during the Civil War, vide Order No. 11.

AN EXPLANATION NEEDED.

We are informed that a distressing case of desertion lately occurred in this city. An Israelite, by trade a glazier, ran away from his family, consisting of a wife and eight small children, leaving them in great want. The wife having become insane, application is said to have been made to the officers of the Pacific Hebrew Orphan Asylum and Home, to receive the children into the institution, but the application was denied. Our informant tells us that no steps having been taken by the Jewish authorities to care for the family, Mr. Nathaniel Hunter has been asked to have his society take charge of the children. This has been, or is about to be done. We believe that our people pay a great deal of money annually towards the support of Jewish Charitable Institutions, and if there be no society whose charity covers the above case, it is high time that one were organized. It has always been our pride, that we support our own poor, and before we condemn, we hope that the society to whose notice the above case was brought will "rise and explain."

AN IMMEDIATE NECESSITY.

Referring to an article in this week's issue, entitled "An Explanation Needed," we should suggest that steps be immediately taken by the charitably inclined, to form some society to meet cases like the one referred to. We can readily understand that the Orphan Asylum should hesitate to receive into its charge, children who are not orphans. It might be claimed that it would be a diversion of the funds, which were subscribed for a different purpose.

We notice that in New York there is the "Hebrew Sheltering Guardian Society" whose purpose, we understand, is to take care of abandoned children, and to educate them. Of this Society, Mrs. Judge Joachimsen of that city is the head; and we are informed that it was sadly needed to meet the great demands which are daily made upon it.

Another great charity of that city—and one, which we believe has not yet been started here—was the "B'nai Jeshurun Ladies' Hebrew Benevolent Society" (afterwards known as "The Home for Aged and Infirm Hebrews of New York"), having for its object the providing of a physician, as well as relieving the material necessities of poor Jewish women during confinement. The history of the Society, which has been in existence forty years, is replete with interest. The dues were three dollars per year; the membership about three hundred. Some ten years ago, a case of destitution was brought to the notice of the Society, which suggested the formation of a home for the aged and infirm. The officers agreed to supply the want, and raised the dues to five dollars per annum, commencing their additional labors in a small and modest way. In January, 1872, the Society gave a theatrical performance in the Academy of Music, which netted about $5,500. The Society deemed it prudent to re-incorporate under the name of "The Home for Aged and Infirm Hebrews of New York." Until two years ago, the Society was entirely in the hands of ladies. Now gentlemen have become members and hold office. It is the best, and most economically managed Jewish charity in that city. The membership is very large, and from a small beginning, it has become one of the leading Jewish institutions in New York.

A Sermon Shell.

DEUT. viii: 19.—"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods and serve them and worship them, I testify against you this day that ye shall surely perish."

This passage of scripture suggests for our consideration three things:

I. There is a disposition on the part of many persons to turn away from the true God to false gods.

There are several reasons for this, one influencing one person, and another another.

(a) Some men are influenced by love of *novelty*. In this age this is a powerful motive. Men are trying to find a new statement for everything. Things must be changed, if they are no better. New methods in art, new statements in philosophy, new solutions of social and political problems are in demand; and so new religions, and, to be complete, new gods.

(b) Closely allied to this is the modern affectation of independence. Men take pride in thinking and acting differently from the fathers. They think it is a sign of a first-class mind. And if they can throw aside the religion, and, foorsooth, the God of their country, they must be intellectual giants. It is a cheap way of getting a reputation for smartness.

(c) Many persons, also, dislike the service of the true God. There are requirements following the admission of his existence which they dislike, and they thrust him from their faith, to get rid of them.

(d) Then there is the influence of pernicious example. Disbelief is active, proselyting, aggressive, destructive; unbelief, passive, indifferent, at most, curious. A strong disbeliever reduplicates himself on every side by the contagion of disbelief.

II. Again, as the text warns us against going after strange gods, it suggests an inquiry into the particular source of danger in this respect. What are the gods we in this age are most likely to adopt if we forsake the true God?

(a) The first, I think, is *naturalism*. This includes all those systems which substitute natural agencies for God—materialism, secularism, materialistic science and materialistic or naturalistic humanity, such as education, social organization and law—all the theories of help for man, which crowd God out and put nature or man in the place. These, practically, make a god of naturalism.

(b) The second is *spiritualism*. This includes all those theories which substitute for God, as the one with whom men have to do in their higher relations and wants, a system of superhuman, subdivine agencies, and practically subject mankind to their control. In that case spiritualism takes the place of God, in human faith and devotion.

(c) The third is *infidelity*. Naturalism is, of course, infidelity; but there is an infidelity that substitutes its own denials in the place of God, from other causes than philosophy—from moral causes, from personal dislike—and this is the kind of infidelity referred to here. Many men thrust God away from them simply because they have no use for him; and then they fill the vacancy by their own speculations, and these they put on the throne.

These are the gods we moderns are tempted to enthrone over our faith and reason, and not Baal, or Jupiter, or Thor, or the Sun, or idols, if we repudiate our true God.

III. The third point suggested is the injury coming to those who thus reject the true God.

(a) There is a blight to the central part of the soul—the highest spiritual faculty, the sense of God. There is clearly a part of our nature that responds to the being and reality of God, as truly as the eye responds to the light or the ear to sound—a God-organ or God-faculty. Now, when we deny the existence of God, this highest and central part of our nature suffers a shock and undergoes a deadening blight.

(b) The moral nature, also, suffers loss. You see among the most pronounced infidels a flippancy in their reasonings and statements which betrays moral looseness. They are reckless, bigoted, uncharitable, untruthful, among the most sad moral spectacles, viewed simply as men, anywhere to be seen. They have a few of the cheapest of the virtues perhaps; such as paying their debts, and sympathy for physical suffering, and loyalty to party. But the higher and finer moral qualities, such as candor, and truth, and love, and charity are quite beyond them.

Those two consequences describe spiritual death; for when God departs from the faculty of God and the moral nature, there is spiritual death.

(c) But this rejection of God also tends to produce physical calamity and destruction. As soon as an individual turns away from God, he runs against the laws of prosperity and health, and forfeits God's favor; and that moment the forces of nature and God's moral laws, which are in close alliance, begin to double on him and undermine his foundations. If he lives long enough he will go down by the reaction of the violated laws of God; and if he does not, does he not go down so much the quicker? And who knows but that this is a part of the divine retribution, and a speedy fulfillment of the divine law?

But the tendency to physical destruction by a life of rejection of God and devotion to false gods is not so obscure in the case of a nation. Then the cumulative results are most marked. In the individual surrounded by godly persons, the natural fatal drift is checked by their influence, and the providential interlocking of his interests with theirs, causing God to deal more gently with him for their sake. But when a whole people become godless, they help and hurry one another downward. Soon losing the inherited moral fibre and becoming corrupt in principle and conduct all through, they plunge down the social abyss. D.

A HAPPY GATHERING.

MONTEFIORE CLUB.

Never has B'nai B'rith Hall presented a handsomer appearance than it did on Wednesday night last at the tenth anniversary of the Montefiore Club. The elegant ball-room appeared at its best on that evening, special pains having been taken to make the scene particularly attractive, no expense being spared to have the decorations unusually pretty, and the surroundings especially inviting. The centre of the hall was tastefully festooned with streamers, while the balconies were ornamented with the flags of all nations. Hanging from the centre of the hall were many handsome floral bells, while over the stage, in prominent letters of gold, was the legend, "10th anniversary—Montefiore Club."

As early as 8 P. M. the guests arrived, and the boxes were soon occupied. At 9:30 the grand march commenced, being led by S. Weitz, Esq., with Miss Matilda E. Lippman, followed by sixty-two couple, but scarcely had the music commenced to sound the gay notes of the dance, when all the occupants of the boxes joined the merry crowd on the floor, and kept up the festive enjoyment until the hands which marked the ceaseless revolution of time admonished them that the evening's enjoyment should be brought to a close.

Among the costumes conspicuous for their elegance; were the following: Misses Matilda E. Lippman—White satin, trimmed with tule; Theresa Solomon—Black grenadine, en-train, elaborately trimmed with flowers; Eliza Adelsdorfer—Black grenadine trimmed with light-green silk, en-train; Jennie Steinman—Nile green silk, black velvet underdress; Rebecca Livingston—Olive-green silk, trimmed with brocade; Bessie Peiser—Pink and white silk, en-train, elaborately trimmed; Ray Blaskower—Navy-blue silk, shirred and pleated; Lillie Mish—Maroon satin skirt with Dolly Varden silk overdress; Pauline Nathan—A very rich black silk; Libbie Nathan—A suit prettily made of *Cafe au lait;* Mrs. A. Phillips—Ecru brocade silk, trimmed with lavender, en-train; Belle Mish—Light-blue satin skirt with Dolly Varden silk overdress; Minnie Becker—Brown satin, trimmed with black lace; Mrs. J. Livingston—Black grenadine, en-train, ornamented with white flowers; Sarah Gallick—Violet silk trimmed with cardinal and crushed roses; Julia Wolf—Garnet silk and flowers; Miss Davidson—Black silk with a pale-blue embroidered silk vest; Mrs. R. Werner—Nile-green satin skirt, with brocade satin overskirt; Miss Oppenheimer—Black silk, handsomely trimmed; Lillie Kraft of Oakland—Sea-green silk; Miss R. Morris of Virginia City—*Cafe au lait* silk trimmed with cardinal.

The guests in attendance were;

Misses M. E. Lippman, Eliza Adelsdorfer, Jennie Altman, Rachel Blaskower, Minnie Becker, Fannie Blumenthal, Flora Cohn, Esther Craner, G. Cohen, Bertha Caro, Celia Davidson, Rachel Feder, Fannie Feintuch, Sarah Froomberg, Rebecca Green, Sarah Gallick, Bella Greenbaum, Getleson, Rosa Hirsch, Gussie Jacobs, Pauline Kauffman, Gertrude Kierski, Pauline Kohlberg, Ella Lichtenstein, Johanna Lewis, Clara Meyers, Louisa Morris, Bella Mish, Lillie Mish, Rachel Magnes, Pauline Nathan, Libbie Nathan, Belle Netter, Gussie Oppenheimer, Lizzie Oppenheimer, R. Oppenheimer, Bettie Peiser, Hannah Phillips, Rosa Phillips, B. Franklin, Pauline Raphael, Jennie Rosenheim, Theresa Solomon. Mesdames H. Behrendt, J. Hirschfeldt, S. Jacobs, S. W. Lippman, J. Livingston, S. Latz, Newton Phillips, Louis Taussig, R. Werner, R. Samich, L. Lippman. Messrs. M. Blaskower, S. Baruch, S. Bachrach, S. Bauer, H. Behrendt, D. Biever, G. Bettman, H. Berwin, M. Dreyfuss, Percy E. Davis, Eugene G. Davis, E. Deutsch, A. Enkle, Max Ettinger, Dr. D. Franklin, C. Funkenstein, M. Feintuch, Henry Fulda, M. Feder, G. Gans, A. Gutman, Wm. Green, S. Gallick, Melville Hermann, Ben Hirsch, E. Heller, Julius Hirschfield, Meyer Jacobs, J. P. Joachimsen, Dr. S. S. Kahn, E. D. Kalisher, Wm. Kierski, Marcus Koshland, A. Lewis, S. W. Lippman, L. Lippman, H. Lippman, Dr. M. Livingston, Julius Levin, J. Livingston, S. Latz, P. Latz, A. W. Meyer, Ben Mayers, Barrow Mish, M. Morgenstern, S. D. Magnes, Max Meyer, Max Popper, P. L. Phillips, Barney Rich, Nath. Raphael, Jos. Rothschild, M. J. Sahlein, J. Steppacher, Chas. Schilling, T. Steiner, R. Samisch, M. L. Tichner, F. Tillson, Jos. Toplitz, Louis Taussig, H. D. Woolfe, A. Wolf, Ed. Wolf, A. M. Warschauer, Julius Witt, B. Warschauer R. M. Waterman.

The gentlemen below named constituted the very efficient and attentive Committee, and with the officers of the club, should be congratulated upon the successful party of Wednesday evening. They were all attired in the conventional dress suit.

President, S. Weitz; Vice-President, W. Wolfe; Secretary, H. Enkle; Treasurer, Z. Zacharias. Floor Manager, W. Wolfe. Committee: E. Wineburgh, L. A. Morgenstern, M. Warschauer, J. Jacobs, W. Falk.

THE BEEL-KAHN WEDDING.

Among the notable society events of the season—that of the marriage of Mr. Phillip S. Beel to Miss Bertha Kahn, last Sunday, merits a prominent place. The bride is the eldest daughter of Mr. L. Kahn, a retired merchant of this city, and the groom is engaged in a commercial line in the neighboring village of Oakland. The romance which was consummated by the marriage, doubtless does not differ from others, but none can possibly exceed the happiness which seemingly attended the young couple upon the occasion of their nuptials. The interior of the residence 821 Mission street, had been elegantly decorated, and from the center arch of the spacious drawing-rooms depended a charming piece of floral work forming the monogram (B. K.) At the appointed hour, the bridal party entered in the following order.

Little Miss C. Beel and Master H. Bloch; Miss E. Kahn and Master M. Cahn, Miss F. Kahn and Mr. L. Kahn; Miss M. Kahn and M. S. Beel; Miss Tillie Cahn and Mr. A. Steinberger; Miss T. Strauss and Mr. L. Kahn, bridesmaids and groomsmen respectively. Mrs. C. Kahn, the brides mother with the groom Mr. P. S. Beel; Miss Bertha Kahn, the bride with her father Mr. L. Kahn. The ceremony was solemnized by Rev. H. Vidaver, of the *Shearith Israel*, Synagogue. Upon the conclusion the assembled guests were conducted to the dining hall, which had been improvised for the occasion, and tastefully decorated. The *menu* was most tempting and after the good things were disposed of, the company returned to the parlors, where they danced until morning. The following is a partial list of guests in attendance.

Messrs. and Mesdames I. Bloch, M. Goldsmith D. Roth, J. Figel, A. B. Bloch, S. W. Levy, J. Adler, F. Phillips, Dr. and Mrs. Regensberger. Messrs. and Mesdames Martin Beel, J. Greenhood, J. Bettman, N. Rosenberg, Collins of Oakland. Misses M. Kahn, F. Kahn, Gertrude Kierski, E. Kahn, Tillie Strauss, Tillie Cahn, Hattie Cahn, Annie Rosenberg, E. Regensburger, M. Piesis, A. Regensburger, F. Blum, Julia Haas, O. Levy, F. Ross, C. Beel, C. Abrams, Flora Abrams, L. Lengfeld, C. Levy, A. Levy, Rebecca Selig, M. Emanuel, S. Willard. Mesdames S. Beel, R. Cahn, A. Blum, Darling, M. Selig, Larkin. Messrs. A. Shapero, E. Regensberger, A. Adler, J. Adler, A. L. Lengfeld, E. Strauss, A. Abrams, J. Weyl, C. Weyl, P. Kullman, A. Rosenthal, N. Dahlman, A. Bloch, H. Bloch, N. Ross, B. Levy, L. Kahn, A. Steinberger, L. Kahn, M. Cahn, S. Beel, — Emanuel, B. Sachs, J. Solomon, Dr. Callandreau.

Temple Emanu-El.

The final exercises of the scholastic year of the Temple Emanu-El religious school were held in the Temple, last Sunday morning. Addresses to the pupils were made by Mr. L. M. Kahn and Mr. Julius Grossman. At the close of the exercises, Mr. L. M. Kahn distributed diplomas to the Misses Emma Friedman, Adela Dallman, Bertha L. Weil, Hattie Cahn, Julia Lazarus, Lillie Schweitzer and Hannah Leszynsky, as mentioned in our issue of the 21st ult. Prizes consisting of medals and books were then distributed in the following order:

First class, *Hebrew only*: Bertha L. Weil, medal; Julia Lazarus. *Regular class*: Florence Prag, medal; Meyer Cahn, first prize; Tillie Steinhard, second prize.

Second class: Sadie Samuels, medal; Jennie Hoffman, Rosa Joseph, Minnie Blochman, Armand Lazarus, Cora Schweitzer, Lottie Cerf, Bertha Meyer and Jacob Heineberg.

Third class: Adolph Blum, medal; Bleater Meyer, Selina Levy, Arthur Blochman, Morris Keller, Nettie Levy.

Fourth class: Linda Brandenstein, medal; Viola Raphael, Lilly Jacobs, Eva Deutsch, Golda Heineberg, Helene Levy, Sarah Lindheimer.

Fifth class: Emma Heyman, medal; Hattie Newbauer, Estella Blum, Jacob Samuels, Bennie Selig, Hugo Goldsmith.

Fifth class. II: Felix Deutsch, medal; Bella Armer, Bella Altmeyer, Julia Emanuel, Henry Shaw, Bertha Altmeyer.

Sixth class: Theresa Fulda, medal; Sadie Heyman, Beatrice Cook, Sam Meyer, Amy Fuerth, Tillie Gallinger, Louisa Weiller, Mattie Cantrowitch, Henrietta Pinkson, Hattie Jacobs, Lulu Blumenthal, Hattie Joseph, Pauline Thiela, Stella Bloch, Frieda Blumenthal.

Seventh class: Josephine Cohn, medal; Eugene Cohn, Baruch Cerf, Moses Heineman, Sidney Armer, Corienne Cook, Isidor Erlanger, Florence Levy, Fannie Goldsmith, Hanna Goldsmith, Rachel Landecker, Leon Meininger.

Eight class: Alfred Levy, Chas. Dannenbaum, Lillie Meyer, Melville Rosenberg, Hilda Selig, Laura Selig, Joseph Brown, Max Kahn, Minnie Dannenbaum, Essie Meyer, Emma Strauss, Lem Levy, Louis Haber.

It was then announced that the school would re-open on the Sunday following the Fourth of July.

Local Lines.

COLUMBIA LODGE will hold its annual picnic at Badger's Park, Alameda, Sunday, July 11th.

DO NOT forget the Ladies' Hebrew Benevolent Society Picnic at Pine Grove, Sunday, June 13th.

THE Entertainment Committee of the Young Mens' Hebrew Association, have concluded to produce the play of "Still Waters Run Deep," at an early date next month.

A LADY took a black shawl by mistake last Sunday evening, from the residence of Mr. L. Kahn, 821 Mission street. She desires to return it to the owner who can obtain it by calling as above.

THE Arcadian Picnic will be held at Belmont next Sunday. Those who may attend, are assured of a pleasant day. The special train will leave Townsend street at 8:45 A. M., and will stop at Twenty-sixth street for the accomodation of up-town residents. Ladies' and childrens' tickets can be had from the Committee on the cars.

THE congregation Beth Israel held their annual picnic Sunday last, at Schuetzen Park, Alameda. Despite the heat there was a very large attendance, and the participants seemed to thoroughly enjoy themselves. For the amusement of the children, who were present in large numbers, numerous games were provided. A handsome sum was realized for the benefit of the congregation.

COMMENCEMENT exercises at the University of California, Berkeley, were held in the Harmon Gymnasium, Wednesday 2d inst. Among the graduates we noticed A. A. D'Ancona, F. H. Rothchild, Mark C. Meyer, Mark Platscheck, M. Seeligsohn and Milton S. Eisner. The latter graduate delivered an oration, entitled "The force of Individuality," which was admirable, both in construction and easy flowing rhetoric.

MR. E. DEUTSCH, of this city, lectured before the Young Mens' Hebrew Association, at their rooms last Tuesday night. His subject, "My Trip to the South African Diamond Fields," proved to be a very happy selection, as was evinced by the close attention the lecturer received from an intelligent and appreciative audience. The domestic character of the natives, their habits and customs, and their dealings with strangers, and the lecturers personal experience among them, were all graphically portrayed. Mr. Deutsch promises to continue the subject upon some future occasion.

Communications.

"OUR YOUNG MEN."

AN ANSWER TO "OUR GIRLS."

EDITOR JEWISH TIMES:—I cannot permit "Hal's" unjust criticism upon Our Girls to pass by unnoticed, and I deem it my duty to pick up the gauntlet he has so rudely thrown down at the foot of the fair sex. Judging from his letter, he appears to be a person of some intelligence, but at the same time, I must commend to him the parable of a famous moralist, "Why will ye seek to pluck the beam of thy brother's eye, when there is a mote in thine own eye? First take the mote out of thine own eye, so that thou mayest see clearly to pluck the beam out of thy brother's eye!" Nor can I leave their defense to any but our own sex. On behalf of my sex, whom he has so ruthlessly assailed, I prefer that a woman should answer his communication. Hal's friend has not only been extremely unfortunate in the selection of his visiting acquaintances, but he has also taken a very superficial view of the subject. Just as "one swallow cannot make a summer," so little can a few "fashionable butterflies" constitute society. If Hal's friend were to seek ladies in their homes—*and not upon the streets*—he would find that San Francisco can boast of hosts of noble women, whose lives are devoted to the true scope of womanhood, and whose sole object is not "matrimony alone!" He indulges in a sweeping libel against Our Girls, and thereby displays his entire ignorance of the subject. I am aware that there are some who will fill the bill—as he makes it up—but they are in a terrible small minority. A class should not be condemned for the acts of a few. Did he ever hear of God's promise to Lot? "If there be ten righteous persons in the city, I will save it?" Does he not know that large cities are made up of all classes? Does he think that true womanhood is found parading the streets clothed in purple and fine linen? Does he forget that the sweetest flower—the violet—is the lowliest of all the floral kingdom, and that to pluck it one must stoop low, for its modesty makes it hide its beautiful head? So, too, had Hal and his friend sought our true girls in their modest, lovely sphere, he would have seen that real worth must be sought for—that it does not hold its haughty head up for the touch of every rude and impious hand!

"For shame!" upon the creature—by courtesy called a man—who after listening to an evening's entertainment at a lady's house, rushes madly into print to abuse—under a nom de plume—those whose hospitality he has so lately enjoyed. It is related that an Arabian prince gave a reception at which the courtiers attended, bringing with them many handsome presents. A Bedouin Arab entered, and presented his sovereign with a pitcher of water, from which the Prince drank, and passed it to his courtiers to do the like; but they—finding the water bitter—spat it out, with wry faces. When the poor fellow went away, the Prince loaded him with gifts. The courtiers asked the Emir how he could drink such vile stuff, and he answered, "I value the pitcher of bitter water more than all your gifts combined. It was the best the Bedouin had to give, and it came from his heart." So, too, the young ladies endeavored to entertain these *intellectual* fellows, but common decency had no place in their hearts, or they would have remembered the words of the poet,

"I give thee all—I can no more—tho' poor
the offering be."

Then these, so-called gentlemen praised the entertainment to the girl's face, and ridiculed it behind her back. If that does not savor of rank hypocrisy, then I do not understand the word. But, says Hal's *friend*, they (*i. e.* the girls) indulge in small talk, and ridiculous nonsense. Did it ever occur to them that our young women guage the calibre of their visitors, and regulate the conversation accordingly?

Again he accuses them of selling themselves into matrimony for filthy lucre. I deny the truth of the assertion, and I boldly tell Hal that it is false. I am not yet prepared to believe that woman has become so low, so degraded. I believe—aye I have great faith—in our girls. While some of them may be ambitious to be finely dressed, I repeat that it is only a miserable minority who will barter away their affections. Who can blame a girl for not being willing to leave a happy and comfortable home, to go into dire poverty with a clerk whose salary is insufficient to pay his own board bills? She would be an eggregious fool who would starve for love's sake alone. True love is unselfish and asks no such sacrifices.

Then, too, this brilliant writer would hold up the Christian maiden for virtues which the Jewish girl does not possess. The facts do not bear out the assertion. The Jewess is a model to her Christian sisters, and I for one, am proud to say, that I know many Jewish young ladies in San Francisco, who are the peers of any lady in the land.

And now let me arraign the young men of the class that Hal and his friends are the representatives, judging from his letter. They can be found standing idly for hours on the corners, or in front of the cigar stores and liquor saloons of Kearny or Market streets—generally picking their teeth—wearing clothes which their own industry never paid for (if in fact, they are paid for at all) like statues, awaiting for the passage of some girl with whom they can flirt—taking every opportunity to stare with impertinent and insulting gaze at the ladies passing by—like vampires seeking some foolish prey to devour. Oh, did they but know the contempt which they inspire in the minds of their attempted victims, they would hide their faces in so much of the shame as is left in them. At night, they flock to the billiard rooms and liquor saloons, where their principle occupation is card playing, dice shaking, gambling generally, and sapping their vitality by their carousals and debauchery, spending the last dollar of their earnings in a desire not to be considered mean by their associates, or with the view not to be outdone by some of their more fortunate companions, and returning to their homes in the 'wee, sma' hours of the morning, thereby changing the good old maxim, so that it reads

"Early to bed, and early to rise,
Is the way to feel stupid, and have sore eyes."

Of their effeminate and foppish dress, their rude and boisterous actions at places of enertainmtent, I do not propose to speak at present, because time will not permit. But if these young men think that their mode of life has not been accurately ventilated by us they are sadly mistaken. Indeed, there has long been an intention on our part to organize a society—which is about being started—to be called the "Young Ladies' Society for the reformation of young men, who desire to return to the paths of respectability."

Do you wonder, Mr. Editor, that we do not care to trust our life's happiness to such perverted specimens of humanity as those statues whom I have described? Are you surprised that when they call on us we try to entertain them by conversations on the only subjects with which they are familiar, although such conversations are disgusting to us?

When the young men are worthy of better things they will find "Our Girls" fully their equals, both in education, manners and fine feelings. I am aware that two wrongs never made one right, and that recrimination is not justification; but I stand ready to defend my sex, and await the reply of Hal—his friend, or any other young man—to our charges.

ADELINE E. NILEDA.

"Aglo" Speaks for "Our Girls."

DEAR MR. EDITOR:—In behalf of my sex, I feel it incumbent upon me to take up the gauntlet thrown down to "Our Girls," and to question the motive of your correspondent "Hal" in thus tirading them. Either he is a very much *crossed* man, or it is but a ruse to draw out the abilities and argumentative powers of the sex. I sincerely hope that many responses will be sent to THE TIMES, thus proving that the "butterflies of fashion" are not without spirit, and can fully cope with the "Mysogonist," who so boldly assails them.

It has been insinuated that the communication in question, was written by a lady. How any one of ordinary common sense can credit such an assertion, is more than I can understand. The bare idea of girls depreciating their own sex, to such an abominable extent, is a sufficient refutation without further apology.

Our amiable friend! dilates on the extravagance and lavish display of our Jewish girls. While admitting this to a certain degree, does it follow that the many should suffer for the

few whom he has chosen for his cynical observations. Even so, many girls, whose natural ingenuity contrives pretty outfits, at a little, or no expense, are they to be condemned for appearing to advantage? And who inspires a love of finery in woman? It is the manifest admiration, and meaningless adultations of our "lords of creation." If they invite a young lady out, she is requested to "get up regardless." What object have they in lounging around the street-corners Saturday afternoons, staring and commenting upon all who pass? Do they not thus encourage the gadding propensities he so bitterly denounces? Secondly, because a young lady renders herself a parlor ornament, she is in his *superior* judgment entirely ignorant of domestic duties. What is it he desires? Is it a substantial proof of her culinary abilities? I think such favors are reserved for gentlemen who respect a woman, and do not lay her qualities open to comment and question, as your enlightened correspondent has seen fit to do. He furthermore abuses the hospitality of the houses he has visited, by casting such derogatory reflections upon the young ladies who received him. Why will the young men wear such impenetrable masks? All bland and smiling they enter the house, employ all the conventionalities, ask the hostess to favor them with some selections, and at their special request, and perhaps, a great deal of persuasion, she complies. Is it fair or charitable of Mr. "Hal" to criticize and make light of a favor granted? Why not be honest and true, with manly frankness? How much better society would then be. It is just such cynics as "Hal" who make girls loose all faith in mankind, and for their own safety they are too frequently forced to dissemble.

You attend balls, although you style the participants a giddy throng. No doubt, this misanthropist is of matured years, and having passed the heyday of youth, finds no sympathy with those who have yet to taste its pleasures. Let such a man I say, confine himself to his own clique, and not by his cynicisms dampen and restrain the buoyant spirits of those with whom he cannot harmonize. He looks upon society with an air of superior contempt, his whole expression conveying the words "I am among you, but not of you."

As regards matrimony, I think monetary considerations affect the male sex in equal proportion to ours. I can safely say "Our Girls" have as pure and noble feelings, and act as indifferent to mercenary considerations as our non-Jewish neighbors, and as to contracting engagements, in order to create envy (shame on such a mean, unworthy sentiment, and it could only emanate from an unworthy source). I doubt, if any girls would so voluntarily trifle with their future welfare, and a bond held so sacred by honorable men and women. But the writer has been actually kind enough to make a simple admission. There are a few girls he says, who do not come under the above category. I presume, were these favored few, honored with so rare an acquaintance, they would bow, and perhaps worship at the shrine of so much condescension. He will, on reading this, no doubt, shrug his shoulders and say, "*Honi soit qui mal y pense*," but my *amour propre* has not been at all wounded, and I only trust that this meagre effort in defense of "Our Girls," will counteract the ill effect, if any, our opponent's remarks have produced. AGLO.

CUI BONO?

Of what good is it, that one possesses an article which can be only used to look at? What is the value of a thing, whose only merit is that it pleases our taste, our vanities perhaps—for a brief hour—and then must be cast away as useless?

These thoughts arose in my mind, as I saw elegant baskets of beautiful flowers presented to ladies who had volunteered to take part in dramatic performances given for "sweet charity's sake." I mused a while, and thought how would the hearts of the poor orphans be gladdened if a few of those baskets of flowers had been sent by the recipients to the "Pacific Hebrew Orphan Asylum and Home!" A few days, at most, and the flowers would fade and be thrown away. The appreciation of friends was demonstrated by the gift—the object was accomplished. But of what use could those handsome flowers be to those who received them, after they had been exhibited in the parlors for a few brief hours? Suppose one of the donors were to call on Miss Blank, and say, "How did you like the flowers I sent to you?" and were answered as follows: "Very much indeed. I distributed them among our poor orphan children," would she not feel "That it is more blessed to give than to receive?" But, says some one, "The orphan children are very well taken care of—they need nothing." True, they have enough clothes to wear, enough food to eat, etc. But are they made to feel that they are not forgotten by the world? A flower in a sick room, or upon the table in the dormitory of the Orphan Asylum, is the reminder that "though father and mother have deserted me, God still cares for me." Who will be the first to follow this suggestion? JAY.

BELMONT, that favorite resort for picnickers, never wore a more joyous aspect than it did last Sunday, when the members of the Byron Club, with their friends took possession of its shady retreats and pleasant walks. The bright May day, the song of Nature's sweet warblers and the merry laugh of innocent girls, rendered the scene most inviting, and the day glided swiftly—too swift indeed—for the happy party gathered there. The members of the club vied one with the other to add to the pleasure of their guests, and to the hospitality which contributed so largely to the success of the "Byron Picnic."

HE WHO makes a great fuss about doing good will do very little; he who wishes to be seen and noticed when he is doing good will not do it long.

Fraternal Societies.

As it is intended to make this column of general interest, communications upon subects contained therein will be gladly received and impartially treated.

I. O. B'nai B'rith.

EDITOR JEWISH TIMES:—In accordance with the invitation extended to the general public and contained at the head of this column, I take the liberty of addressing a few words in reply to J. P. J's communication. "Is the Order of B'nai B'rith in antagonism to the Synagogue?" published a few weeks since in the fraternity portion of your valuable paper.

The enthusiastic Ben B'rith, who, in that article undertook to demonstrate that the Order was not antagonistic to our Houses of Worship, in his zeal attacked—perhaps thoughtlessly—the usefulness of our Synagogues, and indulged in a sweeping tirade against Rabbis in general. He complains that our Divines make a living by means of their ministerial duties. There are those—and I am one of them—who, though not Rabbis, believe that a Jewish minister is entitld to live, has the right to be the head of a family; and that no just reason exists why he should not be enabled to support himself and his family in a style becoming the dignity of the head of a House of Prayer.

If I am not greatly mistaken, the legal profession is one of those which were originally instituted for the great and noble purpose of defending all men—whether high or low, rich or poor—solely for the honor of the deed. Yet, we all know that application would ordinarily be made in vain to eminent advocates to prosecute or defend a case without the hope of fee or reward, and solely for the merits of so doing. This is so, because men must have the means of existence.

Must a minister and his family starve, simply because he has chosen to devote his life to the service of his God? Yet the erudite contributor, who hastily picks up the cudgel in defence of the B. B. Order, seems to think that such must, of necessity, be the case. There are those who differ with him. Then, again, he attacks the usefulness of the synagogue itself—probably because, he is one of those who never enter its portals and consequently knows nothing whatever about what goes on inside God's House.

It is not my intention, however, to defend either our Rabbis, or our Synagogues. If their acts and deeds do not speak loudly enough, then it is because there are none so blind as those who won't see. But I *do* propose showing that the Order of B'nai B'rith does not and cannot accomplish the glorious task which the author of that article has claimed for it. I propose showing that as a secret order it has so many faults that it falls far from accomplishing its object, and that as much can be said against it, as in its favor. Nor is this the fact about the B'nai B'rith alone, it is equally true of *all* beneficial orders. The great deeds of charity and benevolence of which your correspondent speaks are never shown to brothers in arrears. In fact, these societies are simply businees speculations. They are organizations wherein the member *must pay* so many dollars per month, and pay it with great regularity at that, in order to entitle him to the glorious privileges held out as the sole inducements for becoming a member. In fact, they are simply "*Chebras*," or mutual benefit societies; they are insurance companies, wherein the premiums are smaller, or paid less often than in ordinary Life Insurance Companies. "The objects of our Order," so poetically set forth by the author, are simply so much molasses to catch flies. These Orders are good in their sphere, but they are not the superiors of our Synagogues by any means. For, "Of what use is it that ye have wealth, if ye have not the pure and contrite heart which is so precious in the eyes of God?" Your correspondent rails at the Synagogue, but he has not told you that the fault lies, not with the House of Worship or its Rabbis, but with the people themselves. It is not the fault of our teachers that the lessons which are week after week inculcated there, fall upon barren soil. The trouble lies in the fact, that human nature is weak, and that interest is more thought of, and sought after than principle. The first thing that should be taught in our Jewish Orders, is, that "ye shall carry the *light* of my law to the world." The Order should not conceal itself in the darkness of mystery. It should be open, unless it has something to fear from throwing its doors open to the light of day, and the gaze of the public eye. But if it did so, what would become of the "Jewish Secret Orders?"

BEN 'HAIM.

HE who bears failure with patience is as much a philosopher as he who succeeds in business; for to put up with the world needs as much wisdom as to control it.

I. O. F. S. I.

Prior to July 1st, 1874, Siegmund Wollfler, a member ot the Order, died in New York City. He had been a member of Zion Lodge No. 38, and was in arrears at the time of his death. The second morning after being taken sick, an offer was made in his behalf to pay an amount of dues, which would have placed him in good standing in the Lodge, and which, after much hesitancy, was accepted by the Secretary, who then stated that he was not at liberty to take moneys between the times of meeting. He then took the money, and entered the payment of the same as of the time of its receipt. Before the next meeting of the Lodge, the patient had ceased to live. The fact of the receipt of the money was read to the Lodge, and no objection was made at the time.

Payment of the endowment sum of one thousand dollars being refused, the father brought suit therefor, but owing to a technical error on behalf of the plaintiff's attorney the suit was decided adversely to him; but the nature of the case permitted an amendment of the complaint, and a second trial was had, and a motion to dismiss the complaint upon other technical grounds was again made, and the complaint was dismissed as to the Grand Lodge, when, in furtherance of justice a new amendment was allowed, and a third trial was had, ending in a judgment for the plaintiff in the sum of $1465 with interest.

All the frivolous as well as weighty, reasonable and unreasonable objections to the prompt payment of this amount had been made, and for once, in the case of judicature, exact justice was done.

The Order is instituted for the purposes of Benevolence, Charity and Brotherly Love. A main feature is the provision of a sum of money to be paid to the survivors of a deceased brother, to keep want and indigence from the doors of the afflicted near and dear ones. Friendship, Love and Truth, in their highest and noblest significance, are taught to the neophyte, and he is obligated to the practice of virtue and to assist the distressed, the needy and the virtuous, not only of his own immediate circle, but of all mankind. Here is a picture of a member of that circle, who presumably had done all in his power for the advancement of the principles of the Order and the welfare of his Lodge, and when sickness overtakes him, about to be repudiated by his fraters. The Lodge has signally failed in carrying out the teachings of the Order, and the *smart money* they are obliged to pay is a fit and proper punishment of its members, so far as the outside world is concerned. It is a source of gratification to us to know that this Lodge stands singularly and emphatically alone in this unenviable position, and we charge the brethren of the Order to watch and work, and guard, that none other of the lodges may fall into the footsteps of Zion Lodge and desecrate Zion thereby. Better to have paid the endowment in even a dozen cases, where, by the intricacies of law, payment could be avoided, than ever forget the Order's noblest teachings: Friendship, Love and Truth. M. S. M.

June 1, 1880.

O. K. S. B.

Commenting on the careless management of finances in one of he District Grand Lodges of the O. K. S. B., the Jewish *Tribune* of Chicago, has the following to say: "The recent sad experiences of District No. 4, through the absconded Treasurer, Landau, have prompted the three Cleveland Lodges, viz: Rothschild No. 17, Sholem No. 63 and Jacob No 134, to issue printed circulars to all the sister Lodges of the recently consolidated Districts Nos. 4 and 5. To prevent the recurrence of events similar to those in the past, the Lodges in their circular advise that each Lodge be their own custodian of their part of the sinking fund; that 'no laws passed by the Constitutional or District Grand Lodge should take effect until assented to by two-thirds majority of all Lodges interested in said laws;' and lastly, that '*a special meeting of the D. G. L. be called at an early day*, to consider such changes as are essential.' These circulars having reached our six home Lodges, each appointed a committee of three, these to take action on the matter. This committee, consisting of eighteen brethren, with Bro. Sulzer as chairman, met and after due and earnest deliberation, appointed a subcommittee of seven, which, on their part, passed a resolution recommending that circulars be sent to all the Lodges of the District setting forth the utter inexpediency of calling an extra session. The committee as appointed by the various Lodges will report at their earliest meeting. The Brethren need have no apprehensions as to the safety and reliability of the Order, which is stronger and sounder than ever before."

Knights of Honor.

Supreme Dictator Cummings, of the Knights of Honor, at the Annual Convention of the Supreme Lodge, held recently at Charleston, South Carolina, made the following report concerning the Order: Number of death benefits paid during the past year, 656, amounting to $1,101,000. Total number of deaths since the organization of the Order, 1,263; total amount paid, $2,507,093.65, for which only 67 assessments have been made. Total membership in the United States about 85,000: an increase of 25,000 the past year. Average monthly amount contributed by each member for death benefits during 1879, $1.12½. Whole number of Lodges up to May 1, 1880, 2,188. Number of members in California about 2,000.

Masonic.

Dr. Oswald Marbach, Professor at the University of Leipsic, recently delivered an address before a local Lodge of Freemasons, and at its close he dwelt at some length in condemnatory terms on the agitation which had arisen in Germany against the Jews.

PERSONAL.—Mr. Marx Greenberg and family left this city Tuesday, for a prolonged European tour.——Rev. Dr. H. Vidaver will be absent from his Congregation until the 29th inst. A vacation.——Mr. J. Steinberger, who has been visiting the Eastern cities, returned home last Friday, after an absence of six weeks.——"Papa" Scherer, the veteran actor and favorite of the German Stadt Theater, returned to this city this morning. He is stopping with "Uncle" Becker at the Prescott House.

Born.

NEWHOUSE—In this city, June 3d, to the wife of Charles Newhouse, a son.

Foreign.

Russia.

Many conscripts of the Jewish faith, mutillate themselves in order to avoid military service. A logical result of the terrible treatment to which the Jews are subjected by the Government.

The Jews, both of Russia and foreign nationality, continue to be expelled from St. Petersburg and other large towns of the Empire. At Tambov a week has been given to all Hebrews within which to quit the district. It is stated that they were caught propagating Judaism with great success among the sect of Sabbatarians.

IT is generally stated that the Emperor has ordered a census of the Jews to be taken throughout his dominions. At present, instead of an amelioration of the position of the Jews in Russia, police measures are enforced with greater stringency than formerly. Persons in business are suddenly required to leave the capital in twenty-four hours' notice, and Jewish strangers arriving are ordered to depart in the same summary manner. It is said on high authority that all this will be changed in a few months.—*Daily News.*

M. POLIAKOFF, the great railway contractor, in addition to have endowed with 200,000 roubles a college for students of the University of St. Petersburg (which is to be named after the present Czar and founded in commemoration of his Imperial Majesty's sojourn in the seat of war in Bulgaria during the last Russo-Turkish campaign), has set apart a capital of 30,000 roubles, the annual interest of which, at the rate of 5 per cent., is to be employed for stipends to teachers who, through the medium of the Russian language, give instruction in the Jewish religion in the public schools of the educational *arrondissement* of Wilna. One of the conditions under which the gift is made is that as long as the emoluments of teachers of the Jewish religion through the Russian tongue are not included in the general expenses of the State, or defrayed from special resources, the interest of the capital is to be devoted to the purpose above named. But as soon as the Government will charge the State with these outlays, the annual interest is to be employed towards the opening of new Jewish schools in the district of Wilna. The *Archives Israelite*, commenting on this fresh act of philanthropy on the part of the Jewish "Railway King," says that the sphere of the benevolent activity of M. Poliakoff is about to be further enlarged; a scheme more vast than those here mentioned is being elaborated under his inspiration. A work of incalculable advantage, for the success of which the devotion and the financial assistance of our Russian co-religionists will be called into play, has been proposed by M. Poliakoff and favorably received by the Government of the Czar.—*Jewish Chronicle.*

The Jewish congregation of St. Petersburg, has opened a subscription for the erection of an industrial school, in connection with the Jewish Orphan Asylum. The subscriptions amount to a very large sum, and have been chiefly contributed by the leading Jewish merchants. Among the donations are two of 10,000 roubles each, given anonymously. Similar steps have been taken in Moscow where the contemplated institutions will be called the "Alexandrovsky."

Germany.

POSEN—Dr. Loewenherz, a member of the Jewish community at Posen, has been appointed by the Emperor an Imperial Counsilor.

BERLIN.—The Berlin Committee for Relief of the Jewish Poor has issued its Annual Report, which states that the number of applicants for relief had increased from 1,260 in 1876, to 1,764 in 1879. Of the last named number, 1,077 applications were attended to, at an outlay of 45,000 marks.

DR. MUNK, Extraordinary Professor of Physiology at the University of Berlin, has been elected a member of the Academy of Sciences in that city. Dr. Munk is the third Jewish member of the Academy.

BRESLAU.—Dr. Kaiser has been appointed an Imperial Chancellor by the Emperor. In the Municipal Council of this city, a motion was recently submitted tending to exclude Jews from being elected members of that body.

DANTZIC.—The Municipality of Dantzic refused to increase the salary of one of the teachers in a communal school (in which there are several Jewish pupils), in consequence of the manner in which he publicly held up to contempt and ridicule the Jewish religion and its followers.

STRASSBOURG.—Mr. Chas. Netter, founder of the Jaffa Agricultural School, in connection with the Alliance Israelit Universelle, mourns the death of his father.

France.

VERSAILLES.—A new synagogue is to be erected in this city, toward which the Municipal Council has granted a subvention of 35,000 francs.

PARIS.—The King of Italy has conferred the decoration of Grand Officer of the Crown of Italy on the Counts Abraham and Nissim de Camondo, of Paris, for the zeal displayed by them in their respective capacities of President and Vice-President of the Société de de Bienfaisance of the Italian colony residing in that city.

Greece.

In the provinces of Epirus and Thessaly there are 9,400 Jews. They, as well as all our co-religionists under Greek protection, receive the fullest and amplest religious and social liberty.

Austro-Hungary.

TEN years ago a fund was raised for the support of Jewish religious, educational, and charitable institutions and of officials connected therewith, in Moravia. At the commencement of the current year this fund exceed one million florins. The income for 1880 is estimated at 45,850 florins, and the expenditure to 1,053 florins less. The Chairman of the Committee, Ritter von Gomperz, Member of the Imperial Reichsrath, had good cause for congratulating the annual meeting on the success of the fund.

HERR MONTZ FISCHER of Farkoshaz, founder, and for many years manager of the celebrated porcelain factory at Herend (Hungary), recently died. The deceased, who was a consummate artist, was a self-made man, and some years ago received a patent of nobility from the Emperor, besides being a recipient of several decorations both from his own sovereign and from foreign monarchs. Herr Fischer was also a learned Talmudical scholar.

VIENNA.—A wedding which took place in one of the synagogues in Vienna a few weeks ago was attended by two of the Ministers, Baron Hoffman and Ritter von Schmerling. The bridal couple being, however, of no rank in the community, the presence of their Excellencies was explained by the fact that the bride was niece of a poor Jewess, who in the year 1848, at Pesth, had carefully tended a wounded Prince of Nassau, without having the least knowledge of his station. On his death the Prince ordered his heirs to take under their care the family of the woman to whom he owed his life. This wish was scrupulously executed by Duke Adolf of Nassau in the case of the girl whose marriage is here alluded to, for he not only gave her an excellent education, but caused her to be introduced into influential circles, where she became acquainted with the two ministers who witnessed her nuptials.

Foot Wear.

The matter of obtaing durable boots and shoes, is of as much concern to the consumer as the purchase of even the commodities of life, and when durability and economy combine for his benefit, then are his desires fulfilled. At the establishment of the Messrs. Lesser, 828 Market street, the consumer can obtain any description of boots and shoes, of both home and foreign manufacture, and from the very large assortment of goods in their stock, the most fastidious can be pleased. Messrs. Lesser have stores in various sections of the city, and by a system of square, honest dealing with patrons, they have been rewarded with large success, their new Market street store having been opened in obedience to the demand of their down-town patrons. Purchasers are cordially invited to call and compare.

TO THE PUBLIC.

MRS. MISH,

WHO WAS FOR MANY YEARS IN THE Millinery Business in San Francisco, has re-established herself at **708** MARKET Street, (Paris Millinery) and **133** KEARNY Street (the Bon Ton), where she will be pleased to receive the patronage of her friends, former customers and the public in general.

ESTABLISHED 1852.

DRESS MAKING.

TO THE LADIES!

To save trouble by having BADLY MADE OR ILL FITTING dresses, go to

MRS. E. PEISER,

121 Sixth St., San Francisco,

bet. Minna and Howard streets.

Where you can have them well and stylishly made at very reasonable prices.

Cutting and fitting a specialty. Patterns cut to measure.

Bush Street Theater.

CHARLES E. LOCKE, - Proprietor.

SEATS MAY BE SECURED TO JUNE 15TH.

Every Evening Excepting Sunday;

MATINEE SATURDAYS.

PIRATES OF PENZANCE!
PIRATES OF PENZANCE!

Words by W. S. Gilbert; Music by Arthur Sullivan, authors of "Pinafore."

"Let us talk about the weather."
"It is a glorious thing to be a Major-General."
"He thought he heard a noise, HA! HA!"
"That paradox, that paradox."
"Oh, take one consideration with another, a Policeman's lot is not a happy one."

Monday,..... June 7th,

BOCCACCIO:
BOCCACCIO:
BOCCACCIO:

Embracing the following cast of artists:

EMILE MELVILLE.
ANNIS MONTAGUE, CHAS. H. TURNER,
LILLY POST, HARRY PEAKES,
LOUISE PAULLIN, MAX FREEMAN,
TOM CASSELLI, WILLIE SIMMS,
ETC., ETC., ETC,

MR. GUSTAV HINRICHS.....Musical Director.

Music by Suppe, composer of Fatanitza. Libretto by Genee, author and composer of Royal Middy.

The Tivoli Gardens.

(Eddy St., bet. Market and Mason.)

KRELING BROS., - Proprietors.
J. M. NAVONI, - - Musical Director.

This evening, and every other evening until further notice, OFFENBACH'S BEAUTIFUL COMIC OPERA in four acts,

LA PERICHOLE,
LA PERICHOLE,
LA PERICHOLE,

Miss HATTIE MOORE as.....Perichole
HARRY GATES as.....Piquillo
FRED. BORNEMANN as.....Don Andreas
POPE COOKE as.....The Old Prisoner
Three Cousins, Court, Ladies, Courtiers, Peruvians, Indians, Guards, etc.

Incident to Act I,
A BEAUTIFUL BIRD BALLET,
—BY THE—
ALLEN SISTERS.

TO THE PUBLIC!

—THE—

J. M. BRUNSWICK

—AND—

BALKE CO.

Take great pleasure in announcing that they have thrown open their immense

Billiard Warerooms

—AT—

653 and 655 MARKET STREET,

WHERE

ALL ARE INVITED TO CALL AND EXAMINE THE

LARGEST and FINEST STOCK

—OF—

Billiard Goods

On the Pacific Coast,

INCLUDING THEIR CELEBRATED TABLES,

Monarch, Nonpariels & Eclipses,

ALL SUPPLIED WITH THE MONARCH Cushions, the Standard of the World, and upon which several experts will give Exhibition Shots and demonstrate the superiority of the above Tables over all others now made here or elsewhere in the United States.

Attention is here called to the large number of Tables to be found among their stock especially made for families desiring something elegant and at reasonable prices—this firm making a specialty of this line of goods.

All Tables, etc., Will Be Sold at Lowest Eastern Prices.

No fancy or exhorbitant price is charged by them, as has been the case previously with other houses in this city,

Also bear in mind, the **Cushions of this firm are better adapted to climatic influence** than any other now made, and do not **rust through the dampness** of this Coast and lose their elasticity, as is too often the case with cushions made of wire by rival manufacturers.

MR. EMANUEL BRUNSWICK, one of the senior members of the firm and Manager of the Branch in this city, will be present, and will not only take great pleasure in showing visitors around, but also in explaining everything on billiard matters that may be asked of him.

☞ **Don't fail to visit the Warerooms of**

"THE MONARCHS."

THE J. M. BRUNSWICK & BALKE CO.,

Billiard Table Manufacturers,

653 and 655 Market street,

Opposite Lotta Fountain.

ROBERT LEAN,

FLORIST

810 MARKET STREET,

Above Dupont, - SAN FRANCISCO.

BOUQUETS, BASKETS, WREATHS, AND designs of every description on hand and made to order in the most artistic style. Special attention to the decoration of private dwellings, halls, churches, etc., and for *Receptions, Balls, Weddings and Parties* at lowest rates.

Flowering Plants, Ferns and Hanging Baskets.

SCHOENFELD'S

Havana Cigar Depot,

902 MARKET STREET,

All the leading brands of IMPORTED CIGARS constantly in stock.

Cigars by the Box at Jobbing Rates.

MAX SCHOENFELD

The Jewish Times

SAN FRANCISCO, CAL.

San Francisco, Friday, June 4, 1880.

THE BRIDGE.

I stood on the bridge at midnight,
As the clock was striking the hour,
And the moon rose over the city
Behind the dark church tower.

Among the long black rafters
The wavering shadows lay,
And the current that came from the ocean,
Seemed to lift and bear them away.

As sweeping, eddying through them
Rose the belated tide,
And streaming into the moonlight
The sea-weed floated wide.

And, like those waters rushing
Among the wooden piers,
A flood of thoughts came o'er me
That filled my eyes with tears.

How often, oh, how often,
In the days that had gone by,
I stood on that bridge at midnight,
And gazed on that wave and sky.

How often, oh, how often
I had wished the ebbing tide
Would bear me away on its bosom,
O'er the ocean wild and wide.

For my heart was hot and restless,
And my life was full of care,
And the burden laid upon me
Seemed greater than I could bear.

But now it has fallen from me—
It lies buried in the sea,
And only the sorrows of others
Throw a shadow over me.

And I think how many thousands
Of care-encumbered men,
Each bearing his burden of sorrow,
Have crossed the bridge since then.

Forever and forever,
As long as the river flows—
As long as the heart has passions,
As long as life has woes—

The moon and its broken reflections
And its shadows will appear,
As the symbols of love in heaven,
And its wavering image here.

—*Longfellow.*

The Two Voyages.

Many travelers become impressed with the idea that they owe a duty to society to narrate their adventures and their experience in scenes which others may subsequently traverse; and I desire not to be behind such philanthropists in the performance of the task. I have twice been "down to the sea in ships;" and though before steam paddled through the waves, yet the very different terminations of my voyages may afford a few hints to future passengers in their choice of ships and captains. Unfortunately, I am not sufficiently initiated into the technicalities of navigation to describe, as a sailor would, the management of a ship; but to the best of a landman's ability, I venture to narrate what occurred.

I was returning from the west to my home in Britain. The ship had been pronounced "seaworthy," my fellow passengers were agreeable, and the "homeward bound" were able to smile even at seasickness—after it was over, of course.

It was not until that time arrived, and I was able to walk the deck with something of the nautical roll necessary to preserve the dignity of the perpendicular, that I particularly odserved our captain; and what I observed did not prepossess me in his favor. His conceit and self-sufficiency exceeded anything describable. It was *his* ship, *his* voyage, *his* skill, *his* weather, and, judging from his conversation, he might have received charge over sky and ocean with his bills of lading. "I know these seas so well," said he, "and carry sail in storms that many dare not face. I'm not born to be drowned."

"Do you judge so because it has not happened yet?" I asked. "You forget that the wisest of us knows not what shall be on the morrow,"

"I can give a pretty good guess, however," he replied, "and I've never been mistaken yet. We weathered a storm last voyage that made the stoutest heart among my crew tremble, and none of them expected to see the morning. Ay, that was worth calling a storm. We tossed like a cockleshell on the grandest waves I ever saw, and they seemed resolved to dash us to pieces; yet here we are, every man of us! It must blow a gale such as I've never heard that hinders me from making port."

"I have heard," persisted I, "that dangers are not limited to storms. There are hidden rocks!"

"Not when a man knows what he is about, which I think I do," returned he.

"It would not astonish me if you struck on a rock that is down on your chart," thought I, "to say nothing of any undiscovered. 'Pride goeth before destruction' at sea as well as on shore."

At length the faint outlines of some headlands of our native coast were enthusiastically hailed, and thoughts of home and friendly greetings began to emerge from the mist of apprehension, though the wind was increasing and the sea looked angry.

"Shall you anchor off the point, captain?" asked a passenger.

"I mean to be in dock with the morning tide," was the captain's brief reply.

"I thought you would telegraph for a pilot," returned the passenger.

"I am my own pilot, sir," and the captain whistled contemptuously.

"He's in one of his daring humors, and I'll bet anything you like that he takes the narrow channel," quietly remarked a sailor as he passed us.

"Is it dangerous?"

"Very, in a gale, and there's one coming," replied the man; "but if any man can do it, it's our captain—only he might boast once too often."

Evening came, and the gale was becoming what the sailors called "pretty stiff," when the mate touched my arm.

"We are going in by the narrow channel, sir," said he; "and we may be dashed to pieces on the sand-bank. It is foolhardy. Cannot you passengers induce him to take the safer course?"

I felt alarmed, and hastily communicated with two or three gentlemen, and proceeding together to the captain, we respectfully urged our wishes, and promised to represent any delay caused by the alteration of his course as a condescension to our apprehensions.

But, as I anticipated, he was immovable. "We shall be in dock to-morrow morning, gentlemen," said he. "There is no danger whatever. Go to sleep as usual, and I'll engage to wake you with a land salute." Then he laughed at our cowardice, took offence at our presumption, and finally swore that he would do as he chose; that his life was as valuable as ours; and he would not be dictated to by a set of landsmen.

We retired, but not to rest, and in half an hour the mate again approached, saying: "We are in for it now; and if the gale increases, we shall have work to do that we did not expect."

Night advanced, cold and cheerless. The few who were apprehensive of danger remained on deck, holding on by the ropes to keep themselves from being washed overboard. The captain came np, equipped for night duty; and his hoarse shout in the issue of commands was with difficulty heard in the wild confusion of the elements; but he stood calm and self-possessed, sometimes sneering at our folly and apparently enjoying himself extremely. But presently there arose a cry of "Breakers ahead!" The captain flew to the wheel—the sails were struck; but the winds had the mastery now, and the captain found a will that could defy his own.

"Boats, make ready!" was the next hurried cry; but as too often occurs in the moment of danger, the ropes and chains were so entangled, that some delay followed the attempt to lower them, and in the meantime we were hurrying on to destruction. The passengers from below came rushing on deck in terror, amidst crashing masts and entangled riggings, and then came the thrilling shock, which gave warning that we had touched the bank; and the next was the fatal plunge that struck the foreship deep into the sand, and left us there at the wild waves' pleasure.

It is needless to dwell upon the terrors of that night. I was among the few who contrived to manage the only boat which survived. As I landed with the morning light, surrounded by the dead and fragments of the wreck borne up by the tide, I recognized the lifeless body of our wilful, self-confident captain.

He was like those who, on the voyage of life, refuse counsel and despise instruction; who practically recognize no will but their own; who are wise in their own conceits, and satisfied with their own judgment, and trust in their own hearts, and, if left to be filled with their own ways, must finally make frightful shipwrecks just when they suppose themselves sure of port. And as this man was accompanied into eternity by those whose lives he had endangered and destroyed, so no man lives or dies unto himself, but bears with him the aggravated guilt of others' ruin through the influence of his evil example.

Two years afterwards I was at sea again. I joined the ship at Madeira; and while I admired her stately proportions, and rejoiced in her swelling sails, I cannot deny that it was with some anxiety I commenced my observations of the captain. He was apparently approaching middle age; and an expression of care and toil marked his countenance. He seemed to take no rest; but glass in hand and chart on deck, he watched by day and night. I found that he was not originally the appointed commander of the vessel; but, in consequence of the death of the late captain, had assumed the post of responsibility, and so far had ably discharged his duty. But I knew too well that open sea and fair weather afford no great proof of a navigator's skill; and as we neared home I began to feel anxious about the course he would pursue.

When the point was visible, I ventured to ask him: "Well, captain, do you mean to try the narrow channel?"

"Neither of them, sir," he replied. I shall telegraph for a pilot, and anchor till he comes."

"Then you do not feel sufficiently acquainted with the coast, I presume?"

"I think it better to avoid the risk of failure. My charge is too valuable for me to try experiments on the voyage home."

"You are a wise man," thought I, as I listened to the sound of the sailors' voices as they dropped the anchor; and I went thankfully to rest.

At daybreak I rose in time to see a boat run alongside our ship, from which the pilot sprang on deck. The captain welcomed him with a hearty greeting. "Thank God!" said he; "my work is done." And I observed that, after he had indulged in a sound sleep, the anxious expression cleared away from his brow.

In the meantime, under the pilot's guidance, the ship cleared every danger, and our progress was rapid. It was impossible to avoid contrasting the results of my two voyages; and suddenly pausing in our walk, as a cheer proclaimed the city in sight.

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